A SERMON

Preached before the

KING

AT

WHITE-HALL,

November 5. 1684.

BY

FRANCIS Lord Bishop of *ELY*,
and Almoner to His Majesty.

Published by His Majesties Special Command.

LONDON,
Printed for *Benj. Tooke*, at the *Ship* in S. *Paul's*
Church-Yard. MDCLXXXV.

ROM. cap. III. ver. viij.

And not rather as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do Evil that Good may come? Whoſe damnation is juſt.

IF ever that grievous complaint, which in the foregoing Chapter S. *Paul* makes of the *Jews*, might be alſo made of ſome that call themſelves *Chriſtians*, *The name of God is Blaſphemed among the Gentiles through you*, perhaps from the time of S. *Paul*'s writing this Epiſtle to the time when the *fifth of November*, was firſt a Day of Note in our *Engliſh* Calendar, neither the Jewiſh nor Chriſtian ſtory can point out a more remarkable Inſtance of a great ſcandal given to all the World, than was that *foul Conſpiracy* which gave us occaſion of

Celebrating this as a *Feſtival Day*; yes, I may ſafely, that is, truly ſay, this was the greateſt ſcandal on the *Chriſtian* name within that compaſs of time: from S. *Paul's* Preaching *the Goſpel of Peace*, to the opening of this *bloudy ſcene*, there happen'd nothing like this; nothing ſo ignominious not only to Religion and to pretences of Piety, but to humane Nature it ſelf, nothing ſo full of *black Diabolical malice*: For the firſt good Friday, (as I may call it) was before that period of time which I ſet from S. *Paul's* Apoſtleſhip; then for the other *Judas's* and the later *Pilates* that occaſioned our ſetting apart the 30th of *January* for our *ſolemn Faſt*, they liv'd and flouriſht a great while after theſe goodly forerunners and worthy Leaders of theirs the *Powder-Traitors*.

But what ſhall we ſay when S. *Paul* himſelf is forc't to enter his Proteſtation in my *Text*, and make his appeal to all the World in a caſe of *ſcandal*, which though never given by him, yet was taken up againſt him by ſome either *Jews* or *Judaizing*

Judaizing Chriſtians, or *Gnoſtick Hereticks*, by ſuch men as theſe *was the name of Chriſt Blaſphemed among the Gentiles through him*, through S. *Paul the Apoſtle of the Gentiles*, theſe ſtriving to faſten it upon him and his fellow-helpers in the Goſpel, ſo as by conſequence to fix it upon Chriſt himſelf, as if it were a part of that Goſpel, and a piece of true Chriſtian Divinity, Preacht up as a good Principle, *Let us do evil that good may come of it*; a Principle which if granted may ſerve to juſtify any malicious wickedneſs, nay even to glorify thoſe that acted in the *Prodigious Wickedneſs* of this Day. Now after ſuch a Calumny as this, that any ſhould affirm this, as if S. *Paul* had ſaid it or did approve it, what Man, or what order of Men can expect or hope to eſcape being ſlanderouſly reported?

But how was this occaſion taken if none were given to defame this glorious Saint and Servant of Jeſus Chriſt, and through his ſides to ſtrike at the Honour of his Maſter? Be pleas'd to obſerve that Saint *Paul* had upon all occaſions

caſions magnified the goodneſs of God in ſending the Goſpel to thoſe, who could leaſt expect ſuch an unſpeakable Gift of a Divine Reveſation, ſince they had offended all manner of ways againſt the Dictates of Nature and right Reaſon, as well as againſt the ſufficient Grace vouchſaf't them: But upon this very ſcore does S. *Paul* extol the Mercy of God to them, that *where ſin had abounded, there Grace had ſuperabounded.* But from this ſaying of His, this Great ſaying, ſome took advantage to raiſe an odious lye upon him, as if he had declared himſelf in the eaſe of the *Pagans* having the Goſpel preacht to them; that ſince the greatneſs of their ſins did make God's mercy appear the more viſibly great and glorious in ſending the Goſpel to ſuch, therefore it was lawful to live vicious heatheniſh Lives, the more to illuſtrate the glory of that Grace in the forgiveneſs of ſuch monſtrous foul offences. For anſwer to this Calumny, though he can ſcarce afford to anſwer it, but with indignation rejects it as a wicked

wicked ſlander; he that in another place had ſhew'd ſo much charity as to *wiſh himſelf an Anathema for his Brethren*, the deluded *Jews*, on condition they might be *converted*; yet he denounces here an *Anathema* upon thoſe *Slanderers*, who (it may be ſuppos'd) wilfully had perverted the Doctrine of *Chriſtianity*: *their Damnation*, he declares, is *Juſt* and Righteous, if they perſevere in charging not only him but his Bleſſed Goſpel with admitting ſo curſed a Principle, as if it were lawful to *do* any one known *Evil*, though with an eye to the beſt and nobleſt Deſigns, and with an aim at no other conſequences but ſuch as were moſt beneficial to the Publick; nay though the Glory of God, the propagating of his Goſpel, the ſetling of his Church, be the ſtudied end and intent of that one *forbidden Action*: it muſt not be allowed in contemplation of all the good in the World.

But ſince the Apoſtle has ſaid enough to vindicate himſelf, that this was no *Apoſtolical Canon* of his Making, but

rather a Maxime from Hell (and thither he ſends it again) I ſhall now conſider it apart, and drawing off from the particular caſe of S. *Paul*, I ſhall proceed by theſe ſteps which will come extremely home to the caſe of theſe ſinners againſt their own Souls, whoſe burthen it is to be arraign'd every *fifth of November*.

Firſt I ſhall ſhew that this Principle, of *doing Evil that good may come of it*, does indeed afford a colour (though a falſe deceitful colour) to thoſe that *do Evil to call it Good*, and ſo to go on as if they did no *Evil*.

Secondly, that this is a moſt unchriſtian heatheniſh Principle, *Let us do evil that good may come of it*: accordingly the Apoſtle has read their ſentence, whoſoever they are that hold it, *their damnation is Juſt*; and ſtill the more juſt their damnation, as they juſtify the more impious Practices upon this Principle; where I ſhall have occaſion to ſhew how thoſe that acted in this *helliſh Conſpiracy* proceeded upon this Principle, and by conſequence,

conſequence, how juſtly they fell into condemnation.

Thirdly, That it is a wicked Slander, to charge any that are not guilty, as if they held this Principle, or proceeded upon it in their Practices: Now, whereas we of the Church of *England* do charge ſome others that are not of the *Roman* Communion, and whereas we our ſelves are charged by ſome, *as if we alſo were ſerving Turns* upon this ſame Principle, I ſhall endeavour to make it appear, who are, and who are not *ſlanderouſly Reported.*

Firſt, I ſhall ſhew, that this Principle, of *Doing Evil, that Good may come of it,* does indeed afford a Colour (though a falſe deceitful Colour) to thoſe that *do Evil to call it Good,* and ſo to go on as if they *did no Evil.*

Wo unto them that call Evil Good, and Good Evil (ſayes the Prophet *Iſaiah*) then Wo unto them that take up this Principle, *of Doing Evil that Good may come of it*; for Evil when it is called by its own Name, and when it appears in its own ſhape, is ſo frightful a thing, few can

endure the ſight of it in themſelves, till they have borrow'd for it a Mask from Goodneſs. Now of all the Diſguiſes capable of Cheating the Judgement, none is ſo proper as this, a great Deſign ſeemingly for the Glory of God; an End ſo good, as to be thought a ſufficient Apology, a fair Excuſe for the bad Means us'd to attain it. This is ſo forcible a Motive *to do Evil that Good may come of it*, that in the Heat of ſuch a Temptation, as comes but once, and unexpectedly, a Man of true Goodneſs, (when to uſe the words of the Prophet *Ezekiel*, *God layes a ſtumbling block before him*, either for his Tryal, or his Puniſhment) even one that *walks warily with God*, may make a falſe ſtep ſometimes in ſome more Difficult and more Diſputable Caſes, though upon ſecond thoughts and cooler Debates, he preſently ſees his Error: So S. *Auſtin* in his Treatiſe *De Mendacio*, where he does very rationally conclude all manner of *Serious Officious Lying*, to be abſolutely *unlawful*, though it were to preſerve a Life, (the Life of a Saint whom a Tyrant ſought to diſcover and put to death)

death) nay, though it were to ſave a ſoul, yet he does acknowledge his own want of Reſolution in ſome hard Caſes and ſurprizing Exigences, when his Truth happens to ſtand in Competition with his Compaſſion, and he cannot do ſome great Good, or avoid ſome deſperate Evil, without admitting that, which he ingeniouſly calls *Quaſi Compenſativum Peccatum, a ſin that ſeems to make amends for it ſelf.* It does but *ſeem* to do ſo. But then if the beſt men have been prevail'd withal to tranſgreſs upon this account in leſſer Inſtances, no wonder if the worſt men *do Evil with both hands*, the greateſt Evil, when they have it in their proſpect, or, which is all one, in their fancy, to compaſs by ſo doing the greateſt Good; when they have an Enthuſiaſm upon them, and are poſſeſt, that as they Act *for* God and his Glory, ſo they Act *like* Him too, and gloriouſly as He does: they mean *to bring Light out of Darkneſs*, even out of their own *deeds of Darkneſs*; when they are conſulting and contriving to raiſe a New World of Order and Beauty, out of that Chaos and Con-

Confuſion, to which they muſt firſt reduce all things. This is the Principle ſtill that is at the bottom of all that *Evil under the Sun* committed by ſuch as S. *Paul* foretells there ſhall come in *theſe laſt dayes, in theſe perillous times, men that are Traytors, heady, high-minded.* Such *Traytors* as are Elevated and even Tranſported with the Glory (though it be but vain Glory) of ſome high flying Deſign in their preſent management; ſuch *Traytors* as propoſe ſome vaſt Undertaking as a Common Benefaction: Such are apt to conceit they have made themſelves neceſſary, as if God Almighty could not do his Work without them: then they conclude, they are ſo much before-hand with Him; that He is indebted to them *an Indulgence* for the groſſeſt Prevarications of His Laws; then to contradict the *Reveal'd Will* of God is Greatneſs and Priviledge, not Sin: So I have heard, that the Caſe of *Jacob wreſtling* with God, was Preacht upon to our late great Uſurper from that Text, *Let me go, for the day breaketh: and he ſaid, I will not let thee go except thou bleſs me*; whence there

was

was rais'd this Doctrine moſt comfortable for *him*, *That Gods* Jacobs, *or Glorious Wreſtlers with God*, *might for great Ends do ſome things contrary to His Declar'd Will*, *which things might yet be Acceptable to His Secret Will*, *and procure a Bleſſing*. Then they grow *Maſters* or *Learned in Wickedneſs* (as the Prophet *Jeremy* ſpeaks) they are Illuminated with ſo Extraordinary Notions of Juſtice and Charity, that they have no Charity for other mens Underſtandings, but count *them* Tender-hearted *Fools* that oppoſe their *Expedient*, and therefore *Meritorious* Cruelties, with any Scruples of Pity. *Ye know nothing at all* (it was very Magiſterially ſpoken by *Caiaphas* the High Prieſt) *nor conſider that it is Expedient for us*, *that One Man ſhould Dye for the People*, *and that the whole Nation Periſh not*. Now if I can deſtroy this fundamentally Erroneous Principle of *Expedience* inſtead of that which is *Juſt and Right*, I ſhall plow up the very ground upon which the Architects of what ever Sect or Party do build almoſt all their Treaſonable Deſigns. I wiſh I could *ſow it with Salt* too, and that none might

might dare to build upon it hereafter, for fear of the *Curse* that S. *Paul* has left on the Ground.

I proceed then in the Second Place to ſhew, That this is a moſt Unchriſtian Heatheniſh Principle, *Let us Do Evil that Good may come of It.*

And Firſt, I ſhall make it appear, That whoever Act on this Principle, do but Abuſe themſelves and others, if they ſuppoſe that they Act for the Glory of God.

Secondly, I ſhall Expoſe the neceſſary but extream ill Conſequence of this Principle, that it naturally leads from one great Sin and Miſchief to another.

Firſt, That they do not Act for the Glory of God:

For what can more tend to leſſen the Glory of an Omnipotent Being, and *of purer Eyes than to behold Iniquity*, than to break his moſt Holy Commandments upon pretence of doing Him Honour and Service; as if He could not Govern the World, but by Conniving at their Violation of His Precepts? But it may be

anſwer'd

anſwer'd for them, that perhaps they judge it *no Iniquity*, while they Intend all *for his Glory*: But 'tis eaſily reply'd, they do not ſincerely Intend it: They may *think* indeed that they do *Intend* it; they may not only to *others* ſeem to do ſo (which is as eaſie as *winking* to counterfeit *ſleeping*) but to *themſelves*; they may be men of that ſtrange Compoſition and Contradiction which S. *Paul* deſcribes, *Deceivers and being deceived*: They may be bloody Hypocrites, and yet imagine themſelves the bleſſed Inſtruments of God, and Workers for His Glory. Such were they of whom the Prophet *Iſaiah* gives this account, *Your Brethren that hated you and caſt you out for my Name ſake, ſaid, Let the Lord be Glorified.* But notwithſtanding all this *Deceitfulneſs* of the Heart, we muſt come at laſt to this reſolution of the Caſe, That as the *Stoick* Philoſophy concludes all *Evil-Doers* to be *Fools* and *Ignorant*, though the violence of their *Affections* has wrought them up to the heighth of *Perſwaſion that they do well*; ſo the *Chriſtian* Philoſophy ſuppoſes all ſuch *Fools*, to be *Knaves*;

all Christians that are *Ignorant* of such plain necessary Practical Doctrines, as *to do no Murther* on pretence of *Doing God Service*, must be suppos'd to be *willingly Ignorant*, as S. *Peter* speaks: *Willingly*, that is, *wilfully Ignorant* if they be Christians: *For the works of the Flesh are manifest*, sayes S. *Paul*: and amongst those works is *Murther* as well as *Adultery*: so that the Case of those Offenders who pretend to *believe* S. *Paul's* Gospel, is altogether different from the Case of S. *Paul* himself, though his was bad enough too, while he was a Persecutor of the Church, *out of Zeal to the Glory of God*, but *yet he did it ignorantly in Unbelief.*

But Secondly, (To joyn together both those Considerations which I proposed) A Principle that opens a Gap to let in Sin upon Sin, and Mischief upon Mischief, can never be a Means to advance the Glory of God, or set forward the welfare of Mankind, unless the way to either of those be to *turn the World upside down.* That it opens a Gap, did I say, to let in Sin? Yes, it sets the very Flood-gates of Hell

Hell wide open, to pour upon the Earth a black Inundation of the moſt Practical Atheiſm, to which God alone can ſpeak, as He does to the Sea, *Hitherto ſhalt thou go, and no farther.* To prove it upon theſe *Conſpirators of the Fifth of November*, proceeding ſtill upon this ſame ground; How did they, as *David* ſaid of other wicked men, *go from one wickedneſs to another?* From conſpiring a Horrible *Maſſacre* of ſo many reputed *Hereticks*, but moſt falſely ſo call'd, they ſoon Reſolv'd it as Lawful to Murder many whom they judg'd to be altogether *Innocent* and Good *Catholicks*; yet even ſuch were Condemn'd to Fall with the *Guilty Hereticks.* It was determin'd by *Garnet* the *Provincial*, That even *this was Lawful, if ſo much Good would come of it, as would Recompenſe the Lives of ſo many Guiltleſs Perſons.* So they ſupported themſelves on the ſame ground ſtill, *Omnia metiri ex commodo Sanctæ Matris Eccleſiæ*, to *Meaſure all things by the Benefit would Accrue to their Holy Mother Church.* Their Deſign they thought was *Catholick*, therefore it muſt be *Chriſti-*

an, though it were attended throughout with the moſt Sacrilegious Abuſes of their Holy Things, *Oaths*, *Confeſſions* and *Sacraments*.

And upon this account I call'd it a *Helliſh Conſpiracy*, for their Owning and Avowing a Doctrine ſo *Damnable* as this; (for ſo does S. *Paul* call it) the *Wiſdom*, or rather the *Infernal Subtlety* of Traytors; a *Wiſdom*, which to be ſure, *deſcended not from Above*: 'tis ſhort to call it *Earthly* and *Senſual*, unleſs I add the Apoſtles laſt Epithet, and call it *Deviliſh*. For, allowing them their utmoſt Rigours, their moſt unreaſonable Prejudices to our Communion; yet to Attempt our Reduction through a Sea of Blood, I muſt ſtill call it *Deviliſh*: This Reſtoring us (as they call it) to the Church, by Hurrying *Kings* and Princes out of the World, and Involving a whole *Senate* in Duſt and Blood; the Remedy is worſe than they can imagine the Diſeaſe: the Preſcription is as Unnatural as Deteſtable, as was the Advice of ſome Phyſicians, or rather Magicians to the *Royal Conſtantine*, (if there be truth

truth in the Story, however the Moral is good) that He might be cured of his Leproſie, if He would bathe Himſelf in the Life-blood of Infants: 'tis ſaid, He abhorr'd the Medicine: and I wiſh that Biſhop of *Rome*, who they pretend cured this Emperour of his Leproſie when he Baptiz'd Him (though the Lye be long ago rejected and derided by the Learned of their own Church, I wiſh he) could have Entail'd but ſo much Tenderneſs upon all his Succeſſors in that See, that they ſhould not have thought of Purging us to Death, when we were in ſo good health; then would they not by their *Depoſing* or *Excluding Bulls* have given Life to ſuch a Deſign as this, of *waſhing* us, by *ſhedding the Royal Blood.*

I have ſhew'd how thoſe that Acted in this *Conſpiracy*, proceeded upon this Principle *of Doing Evil that Good may come of it*, and by conſequence, how juſtly they fell into Condemnation: But now, whereas we our ſelves of the *Church of England* charge ſome others that are not of the *Roman Communion*, and whereas we our ſelves are charged by ſome

ſome, as if we alſo were *ſerving Turns* upon this ſame Principle; I ſhall in the Third and laſt Place, and that very briefly, endeavour to make it appear, *who are*, and who are *not ſlanderouſly Reported.*

Since I undertook to ſhew the ſpreading malignant Influence of this Principle, can I avoid reflecting on another Party? when ever they Heard or Read the *Story* of the *Powder-Traytors*, ſure they muſt needs Reflect upon themſelves in ſuch words as thoſe which immediately follow my Text, *What then? are we better than they? no, in no wiſe.* I mean the Party that openly Voted and Acted in *Weſtminſter-Hall* the Unparallel'd Villany, which they Executed at *White-Hall-Gate*: And perhaps it were an Exceſs of Charity, to ſuppoſe that any of them ever Imagin'd or Intended *any Good to come of it*, but only to ſet up themſelves, which was another Inſupportable *Evil.*

But I muſt needs add, Has not the ſame reſtleſs *Party* gone on ſtill, either upon the ſame Principle, or none at all? Should they not in all Reaſon and Con-

Conſcience, when ever they talk of theſe *Regicides of the Fifth of November*, ask themſelves the ſame plain Queſtion, and give themſelves the ſame Anſwer? *What then? are we better than they? no, in no wiſe.* For ſure the Crime is much alike, whether a King be Deſtroy'd at *Weſtminſter*, or the *Rye*, whether by ſo many *Barrels of Powder* or ſo *many Blunderbuſſes.*

But farther yet: Muſt we not ſadly Acknowledge, that there is a *Numerous Party*, who, though I hope and believe, they are none of the *Conſpirators*, yet by following the *grain* of this Principle, *Doing Evil that Good may come of it*, they are in a fair way to be any thing, rather than Chriſtians? Is it not come to that paſs, that many will rather *forſwear* themſelves, *than Act againſt their Conſcience* (as they call it) or which is all one with them, *againſt their Party?* Is not *Caſuiſtical Divinity* grown even in this Age and Nation, as One ingeniouſly defin'd it, *Ars litigandi cum Deo, an Art of trying Cauſes with God Almighty; a ſtudy to make every thing that men have a mind to do, as Lawful*

ful as they can? God has given us *ten Commandments*, and we return Him *ten Expedients*, and *twenty Shifts*, inſtead of *Obeying* Him. 'Tis commonly ſaid among thoſe that know how to Adapt and Apply the *Jeſuits Salvo's* according to any preſent Exigency, *That a Man of Wit never ſins againſt his Conſcience*; for he can ſhew the Caſe in ſuch Lights, as to make it look fairly to himſelf. But are the *Jeſuits* the only *Favourable Caſuiſts* to themſelves? Was there not publiſht, and that not long ago, a Treatiſe *on Occaſional Communion?* and then another Treatiſe, ſtating that Queſtion about *taking the Oaths and Sacrament*, to Qualifie *Diſſenters* for *Publick Truſts?* Who ever reads thoſe Pieces, and remembers what Excellent uſe was made of that Doctrine, muſt needs confeſs, that there are men in the World, who cry *the Proteſtant*, *the Proteſtant*, as loud as ever the *Jews* did *the Temple of the Lord*, *the Temple of the Lord*; or as the *Jeſuits* do *the Church*, *the Catholick Church*; and yet theſe *True Proteſtants*, (as they love to ſtyle themſelves) are *truly and thoroughly Jeſuited* in the *Arts*

of

of Evaſion, deſtructive to the End of our *Laws*, and contrary to the meaning of our *Law-Givers*.

Thus all men would do ſomething *to ſave their Souls*, (as we ſay,) or they would at leaſt ſay ſomething *to ſave their Credit* with themſelves as well as with others: Some Device they would gladly find out to eaſe themſelves, while they play with that little of *Natural Conſcience* they have left them. They do, like one that forg'd a Will, then took up the Dead Body out of the Grave, put a Pen into the Dead man's Hand, guided the Hand to ſign the Will, and then took his Oath, that he had ſeen it ſign'd by the Hand of the Teſtator. To what purpoſe was all this Pageantry? Had not down-right Perjury been as eaſily ſwallowed? No; Drowning men will catch at Straws: Such is the force of Religion, that it can ſcarce be abſolutely ſtifl'd in the minds of men; they would gladly retain ſome faint colour or ſhadow of Innocence, that their faults may not appear too ugly, but that they may

flatter themſelves in their own ſight, until their Abominable Sin be found out..

But what do we of the *Church of England* complain of others, if that be true which ſome would fain inſinuate, that we are *Betraying our ſelves?* Why do we ſtill thank God for Diſcovering and Defeating *the Powder-Plot*, if we are *Undermining the Church?* for we are *ſo Reported*, whether *ſlanderouſly* or no, muſt be tryed: What Volumes have been Publiſht heretofore, and ſome Pamphlets but lately, to make it appear, *that Arch-Biſhop* Laud *had bred us up for Popery?* What a noiſe has been made with this, as if they meant to ſtop the Cry of his Innocent Blood with their Clamours, that he Liv'd and Dy'd in the Deſign of Introducing Popery? Nay more, that the *Governing part of the preſent Clergy*, have made what Advances they could, treading in his footſteps, and in the ſame Broad Way, with their Faces towards the *Vatican*. The Clergy of *England* are more than Ten Thouſand Men; that moſt of this vaſt Number, (whether they

Several of Mr. *Pryn*'s Pieces, *Apoſtaſia Laudenſium. Patronus Bonæ Fidei*, &c.

they *Lead* or *Drive*) ſhould be marching ſo faſt toward *Rome*, is exceeding ſtrange. It puts me in mind of the Story of *the Eleven Thouſand Virgins*, who, as the *Legend* would make us believe, went out of *England* in Pilgrimage, and Periſht in the way. But the Wiſeſt and Learnedeſt Writers for that Fable, would be contented to ſtrike out their *thouſands* at firſt daſh; that they confeſs was an Error of ſome Monkiſh Tranſcriber; they would gladly compound for *Eleven*, nor can they prove even thoſe few: So may not I challenge all our Accuſers, that reflect on ſo great a Body as the *Clergy*, which conſiſt (as I ſaid) *of ten thouſand* at leaſt; *To name but ten of the whole Clergy; ten men of any Note, either for their Dignity or Learning, who in the worſt of Times, under the greateſt Temptations, fell from the* Church of England *to that of Rome*? But ſince we are ſo Defam'd, as if we ſtill went on with the ſame *Intrigue*, where that *Great Prelate* was forc't to leave off, in Vindicating Him, I ſhall make a Defence for our ſelves, and to Juſtifie Him

and His Adminiſtration, I ſhall make ſuch an *Appeal to Rome* it ſelf, as will be in no danger of a *Præmunire*. And firſt I refer my ſelf to a Voluminous *Italian Writer of Univerſal Hiſtory*, he Qualify'd himſelf very long ago with the Title of *Hiſtorian to the Moſt Chriſtian King*: His Name I *ſpare*, becauſe I think he is Living ſtill, though he *ſpares* not the *Memory* of the *Dead*, and of one that Dy'd a *Martyr*. This Author is pleas'd to conclude in theſe words the *Tragical Story* of that Great Prelate, *Laying down his Head upon the Block, it was* (ſayes he) *ſever'd from his Shoulders by the Executioner at one Blow*, Rendendo l'anima a Satanaſſo, i. e. *while he gave up his Soul to the Great Devil, to whom* (ſayes he) *he belong'd in his life time, with his Damnable Doctrine of* Calvin, *whoſe follower he was*. While I live I ſhall think the better of our *Charity in the Church of England*, as often as I Reflect upon this moſt Uncharitable Expreſſion: In the mean time, with what Juſtice is He ſtill *branded* by our *Diſſenting Proteſtants* for a *Papiſt*, when the other

Adverſe

Adverſe Party at the ſame time *Damn* Him for *a Calviniſt*? But I add further, with what Juſtice does this *Romaniſt* tax Him for a *Calviniſt*, when there's another *far more Authentick Writer*, a *Romaniſt* too, but of a more *Chriſtian* temper, (for he ſpeaks with Deteſtation of the *Powder-Plot*, and aſcribes the Diſcovery of it to the Hand of God:) & this Author clearly *acquits* that Renowned Prelate both from *Popery* and *Puritaniſm*? I mean the *Pope's own Hiſtorian* (as I may ſtyle him) the *Continuator of the Great Cardinals Annals*, who gives this Account, *the Primate of England* (ſayes he) *without the Tents of the Roman and Apoſtolick Church, after he had been Impriſon'd in the* Tower of London *for many Months, is Beheaded by the Command of thoſe that ſtood for the Parliament, for his ſtanding up in defence of the Kings Juſt Rights, and for Adviſing his Majeſty againſt the Puritans*: then it follows, *Catholica Religio ei Morienti defuit, quod dolendum, He wanted the Catholick Religion when he dy'd, which* (ſayes my Author, partial to his own Faction) *was to be lamented.*

Spondanus, Anno 1605.

Spondanus, Anno 1645.

mented. By the *Catholick*, we are ſure he means the *Roman.* After two ſuch *Teſtimonies* as theſe, who ever can believe *that Great and Good Man* a *Romaniſt*, can, I ſuppoſe, believe whatever he has a mind to believe, and he may in good time *believe* the Relation of a Third Author, a *Lutheran German*, who in the Body of a large General Hiſtory tells us gravely, that *the Arch-Biſhop being Convicted to have Accepted the Title of a Cardinal ſent him by the Univerſity of* Oxford, *and to have Corrupted Religion, was put to Death.*

Continuat. Pezelii pars 4. Mellif. Hiſt. Anno 1645.

And we are juſt as Guilty as he was: 'Tis true indeed, we refus'd to Cloſe and Comply with *this Doctrine of Expedients*; ſome of them not unlike *Sampſon's* Deſperate *Expedient* to Deſtroy the *Philiſtins*, by pulling a *vaſt Fabrick* upon his own head, as we muſt have done the *Monarchy* upon ours; or rather, like *Fawx's Expedient* to prevent the Death he apprehended, but to prevent it, *by Blowing up the Parliament-Houſe and himſelf and all*, which he much regretted he had not done then when they ſeiz'd upon him: 'Tis very

very true, we believ'd it a prepoſterous way of *ſecuring our Religion*, by giving up *the peculiar Honour of our Church*, *the Doctrine of Obedience unto Kings*: And we judg'd it a *ſtrange Means of Barring out Popery, by letting in the Doctrine of Tranſlating and Diſpoſing of Kingdoms*: 'Tis moſt true, *we Abhorr'd that Aſſociation*, which naturally and directly lead to *the ſecond Powder-Plot*, as I muſt have leave to call it: All this is true, and becauſe we in none of theſe Inſtances, would *Do Evil for fear of ſuffering it*, therefore *we are Reported* to be *Doing* or *Deſigning* ſo *ill a thing*, as 'tis hard to conceive, what *Good* we ſhould *Intend*, even to our *private Intereſts*, by hurting the *publick*: And therefore we may truly ſay with S. *Paul* in my Text, *that we are ſlanderouſly Reported*. And they that are Guilty of the Slander do an Extream ill thing, whatever their Ends be: they might expect *ſome Good to come of it*, if they could teach the Party, *cum Ratione inſanire*, that is, *When they had frighted them with Fears and Jealouſies out of their Wits, then to make them*

Act

Act like Reasonable Creatures. But if the *Association* had broken out into a *furious Rebellion,* (and that was just breaking out, as 'tis most clear and Evident, from many *Credible Witnesses,* and *Dying Confessions long ago,* nay, *from Hands and Seals taken but very lately*) then how could the *Greatest Evil* have been avoided? (even as *Great* as any that *Piercy* and *Catesby* intended) unless *Well-meaning Rebells could have given every Bullet its Commission, whom to hit or miss, and could have directed their Shot as well as their Intentions.*

Soon after that *Execrable Assassination* of King *Henry* the Fourth of *France,* one of that Great Prince's Servants, one of that Incomparable Learning, as made him justly esteem'd *one of the Glories of his Time,* coming over into *England* to divert his Melancholy, and to wait upon King *James, the Patron of the Learned,* he writes from hence to another Eminent Scholar in these words, *That he was come* ἐις Μακάρων νῆσον, *into the Island of the Happy, where I enjoy* (sayes he) *this Consolation, that I am not*

Causabon. Epist. 1612. *Dan. Heins.*

Tormented

Tormented with the ſight of thoſe Wicked Fiends and Parricides; thoſe he means, who, he ſuppos'd, had Animated the Murder of his *Royal Maſter, and then* (ſayes he) *I have this Comfort too, that in this Kingdom I ſee that Face of the Primitive Church, which I learn'd to know from the Writings of the Ancient Fathers.* But had that Worthy Stranger Liv'd and Convers'd with us here until theſe *Times*, he muſt have endur'd, not only the *Aſpect*, but the *almoſt Twenty Years Tyranny* of as *Curſed Furies* among us, as any he left behind him in his own Countrey: and he muſt have beheld another Woful Spectacle, *the Church which he ſo much admir'd*, in a manner *Defac'd*, or at leaſt, moſt ſadly *Deform'd* by them. And yet by the Mercy of God, neither *the black Traytors of the Powder-Plot*, nor *the ſcarlet Traytors of the High Court of Juſtice*, (tho' theſe latter prevail'd for a time) were able to Compaſs their utmoſt Helliſh Ends and Purpoſes; but we are once again, *the Iſland of the Happy*, if we but knew our Happineſs; and we are a *King-*

dom again, *where there is now to be ſeen the ſame Venerable Face of the Ancient Church, Reſtor'd together with the King*, and *Reſtor'd by the King under God.* As long as our *Church* deſerves that Glorious Character, which that *Great Man* beſtow'd upon it, *while it bears the likeneſs of the Primitive Church*, it has a Juſt Title to a full ſhare in that *Gracious Promiſe* made to the *Catholick Church, Iſa.* 54. and the laſt Verſe, *No Weapon that is form'd againſt thee ſhall proſper, this is the Inheritance of the ſervants of the Lord*; and may we not juſtly ſay with Joyful Thanks, *that the Lot is fall'n to us in a fair Ground, and that this is a Goodly Inheritance?* May we not with an Humble Greatneſs call ſuch a Church, *the place of the Vineyard that His right hand hath planted; and the Branch that He made ſo ſtrong for Himſelf?* O let it never be ſaid, *that Her Hedge is broken down, that all they that go by pluck off her Grapes, that the Wild Boar out of the Wood doth Root it up, and the Wild Beaſts of the Field devour it.* And after this Prayer for the Church, let us alſo pray for

for the King, as it follows in that Pſalm, *Let thy Hand be upon the Man of thy Right Hand*; or in the plainer words of another Pſalm, *O continue thy Loving Mercies, that they may preſerve Him! So will we alway give praiſe unto thy Name, that we may daily perform our Vows.*

Now unto the King Eternal, &c.

FINIS.